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discussion and in making the interviews standard in character. In every formal interview I had the assistance of a native English-speaking Bulgarian with a village background to ask the questions in a way the peasant could grasp. I took all the notes since I could understand the responses, writing while the assistant was asking the next question. In many cases I made notes only after the end of the interview. In seeking interviewees I followed the practice of going to those whom observation and village opinion pointed out as knowing most about the particular subject. In getting information about organizations[3] I interviewed at least two officers and at least one-half of the members, guiding myself by a membership list obtained for each organization. The survey of family groups included thirty homes chosen with respect to size, economic status, and location in the village. A careful reading of the study has doubtless shown to what a great extent information has been drawn from all elements in the population.

d. *Printed sources and official records*: With the exception of some of the material contained in the earlier chapters nothing especially pertinent to Dragalevtsy could be obtained from printed sources. Any generalizations about other villages or Bulgaria as a whole had to be tried out in the village before they were accepted as applicable. For instance, ethnological works of forty years ago mentioned Dragalevtsy but their evidence could not be accepted as of current significance without an investigation to see if the old conditions still held. Official records in the *Obshtina* and in the Central Bureau of Statistics proved of considerable help in specific sections, though this information was limited in character.

e. *Rechecking data*: Any divergent answers were always checked with reliable informants in order to see which answer was more representative of the village as a whole. Personal observation and tentative conclusions were constantly checked with the *intelligentsia* and villagers capable of "sizing up" the situation.

[3] The following examples of patterned relationships were studied in detail: Merchants Association, buyer-seller groups, Insurance Association, cornhoeing groups, Agricultural Zadruga, Animal Husbandry (dairy Cooperative), artisan groups, four merchant groups, neighborhoods, threshing ring, spinning and carding groups, woodcutting groups, children's play groups, young people's *sedenki*, women's gossiping groups, men's tavern cliques, *vecherinki*, Younak Sports Association, *Chitalishte*, the teacher group, adult folk school, christening groups, wedding groups, mourning groups, Association for the Orthodox Christianization of Youth, Temperance Association, Village Council, School Board, Church Board, Red Cross Association, Village Court, Union for the Protection of Children, Association of the Medal for Valor.

For fuller discussion of these see the author's Ph.D. dissertation, "The Sociology of a Bulgarian *Shopski* Village," Cornell University, 1938.